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Who Casts the First Stone?

AN EDITORIAL

Pacific School of Religion Berkeley, Calif.

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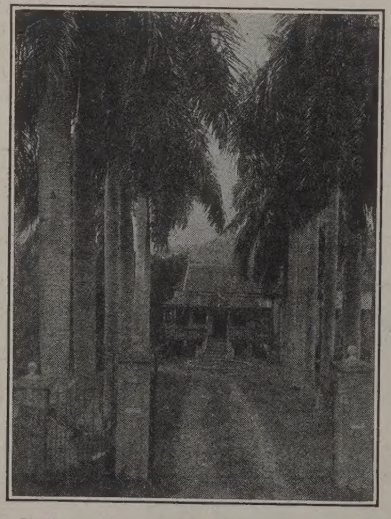
THE TREND OF RURAL BENEVOLENCE

A general trend of benevolences in rural churches is probably indicated in the figures recently gathered for the Michigan Conference of the Methodist Episcopal Church. Statistics assembled by Rev. William E. Beckett for all churches in the open country and in villages under 2,500 population (following the definition of "rural" used by the United States Census) show that very significant changes are taking place. "From 1922 to 1928, the total benevolent giving of the rural churches decreased $69,850 while the total amount paid to pastors increased $72,652. In 1922, the average salary of the rural minister was $948. In 1928, it was $1,466. In addition, the rural churches have increased the annual outlay on buildings and improvements and have increased indebtedness by $110,000, or 160 per cent. This has been done while the active membership decreased 8,020, which is 20 per cent; and the per capita giving to all causes increased from $17.97 to $23.56 which is 31 per cent." Mr. Beckett thinks that increased giving to missions by rural churches must wait for an improvement in economic conditions.

CHURCH CONFERENCE ON SOCIAL WORK

For the first time in their history, the Protestant churches of the country will hold this spring a national conference on their relation to social work. It will be held simultaneously with the National Conference of Social Work, June 8-14, 1930, and in the same city, Boston, in order to allow the ministers and others in attendance at the church conference to participate also in the sessions of the larger gathering of professional social workers. The central theme for the churchmen's conference will be "The Family." Such topics as "The Spiritual Values of Family Life," "The Church and Family Adjustment" and "The Use of Scientific Methods by Pastors in Work with Families" will be discussed by outstanding ministers and social workers. The modern problems confronting family life have been made the center of interest for the conference, because it is realized that they touch the responsibility of the churches at the most crucial point and are also the subject today of widespread perplexities. The conference is being planned by the Federal Council's Commission on Social Service. The Protestant Episcopal Church, which has for several years held its own conference on social work, will continue to hold its meeting as usual this year, but will join in common meetings with the interdenominational group. Meetings of other denominational sections are also expected to be held.



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COMMISSION ON INTERRACIAL COOPERATION

The Commission on Interracial Cooperation, from its headquarters in Atlanta, Ga., announces the opening of a campaign for $1,360,000 to stabilize its work for the next ten years. The Commission has opened campaign headquarters at 150 Nassau Street, New York, and a campaign committee of nationally-known financiers, educators, and business and professional people is rapidly taking form. Confidence is expressed that the needed funds will be promptly subscribed when the needs have been made known. The beneficiary of the campaign, popularly known as the Inter-racial Commission, is a Southern organization set up in 1919 for the purpose of tiding over the tense interracial crises which threatened wide-spread conflict just after the World War. Sponsored by and affiliated with the Commission are several hundred state and local interracial committees working for the improvement of the conditions affecting Negroes as to education, health, economic opportunity, public improvements, protection of life and property, and other matters in which they feel a larger measure of justice should be done. The Commission has a South-wide membership of a hundred prominent men and women and its affiliated committees enroll more than a thousand others. The present head of the Commission is Dr. W. C. Jackson, Vice President of North Carolina College for Women, and its executive director is Dr. Will W. Alexander of Atlanta.

PLANS FOR MOTION PICTURE STUDY

The proposal for a study of the motion picture industry by the Research Department of the Federal Council of Churches has taken definite form in the selection of the chairman of the special research group and in an outline of the scope of the inquiry. An announcement by Bishop Francis J. McConnell, President of the Council, states that he has requested the Research Department to include in the inquiry: (1) A full examination of the facts bearing upon the policy and practice of the motion picture industry, viewed from the standpoint of social welfare; (2) The methods used by the industry in interpreting its aims and standards to the public and in modifying its standards and procedures in response to developing public opinion; (3) The policy and practice of the industry in the matter of relationships, official and unofficial, with religious and public welfare organizations; (4) Relations of the industry with the Federal Council of Churches, its Administrative Committee, its commissions and related bodies. Professor Herbert N. Shenton, head of the Department of Sociology at Syracuse University, has been named to serve as the chairman of the committee which will make the inquiry.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Who Casts the First Stone?

WHO denies God? What nation in this enlightened era, in which the foremost scientists are predicating God, officially and authoritatively denies him? Why, the answer is easy—Bolshevist Russia, of course. Having condemned Russia to outer darkness for her social and economic heresies, good Christian Americans now execrate her for her denial of God and religion. But are we Pharisaical Americans entitled to cast the first stone at this sinful and Godless government? It is a leading question which our London correspondent raises in this week's letter. What else but a denial of God can be made of the series of recent decisions denying United States citizenship to applicants who decline to yield conscience and allegiance to God to the arbitrary demands of the State?

Out in California some weeks ago, Gustav Rempel, a Mennonite, was asked by the Judge whether he would be willing to bear arms in defense of his adopted land. "It is murder and I do not agree to murder anyone," was the reply. "You may continue in your belief," said the Judge, "but you may not become an American citizen." Another Mennonite applicant said he held the same beliefs as Rempel, but was willing to forsake them for the privilege of citizenship. He was accepted.

Other and better known cases of applicants having been denied citizenship because of conscientious objection to war, and already reviewed by us, are those of Rosika Schwimmer, Martha Jane Graber, and Margaret Dorland Webb. Even more startling, if possible, is the denial of citizenship to Professor Douglas Clyde MacIntosh, of Yale University. He saw active service in the Great War, is not a pacifist, but declined personally to underwrite in advance any war which the government might wage, saying that he could not join in a war which his conscience told him was not morally justifiable. Judge Burrows rendered his decision in these words that may become memorable in the continued struggle for freedom of conscience:

"It appearing that the said petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified, it is directed that the petitioner is not attached to the principles of the United States, and further decreed that the said petition for citizenship is denied."

If this is not dethroning and denying God, as suggested in these columns a few weeks ago by Frederick J. Libby, we would hardly know how to do it. Although no popular outburst of protest against these decisions has resulted, it is encouraging to note the many strong statements of disapproval that have been and are being made over the country. Many of our readers have seen the series of penetrating editorials in the *Christian Century*, the last being the scathing indictment under the caption, "So Help Me God!" In the words of that editorial, "Under the intrepretation which the bureau of naturalization and Judge Burrows place upon civil loyalty, this would be equivalent to saying, 'I promise, so help me God, to obey all future laws, including any which I may believe to be contrary to the will of God.'" In brief, the applicant asks God to help him obey the State against what he himself believes God wants him to do! Could anything be more preposterous and even blasphemous? Who are we, indeed, to cast stones at the present government of Russia? Says the *Christian Century:*

"We are willing to say, in language which we hope may be just as clear as that of Judge Burrows, that if his decision upon this principle were correct, no Christian man could honestly retain his citizenship in the United States; further, that no man who has a decent respect for the dignity of his own personality or any sense of the categorical imperative of the moral law, whether he calls himself Christian or not, could retain his citizenship without chloroforming his conscience and stultifying his reason. If citizenship means absolute and unquestioning obedience to every conceivable mandate of government, regardless of right, the question would not be whether a Christian could be accepted as a member of the body politic, but whether a citizen could properly be accepted as a member of a Christian church. The body of the followers of Christ is in far more danger of being contaminated by admitting to its membership persons who know no right or duty other than the enactments of the civil power, than is the state of being weakened by admitting persons who refuse to take oath of unconditional obedience to its mandates."

In a leading editorial on "Our National Inconsistency," the *Christian Register* points out pertinently that on the very day the American delegation sailed for London to reduce naval armaments, inspired and directed by our new anti-war policy, Judge Burrows denied citizenship to Professor MacIntosh because he would not swear to take up arms. "We wish we had the gift of insight and expression," says the editor, "to put into a form of persuasive words our feelings about this national inconsistency. Those who are now citizens may declare from the housetops that they

are against war and will not fight again. Thousands have done this thing, and for the most part have received no condemnation. But when a man or a woman seeking to become a citizen gets into a court, all that fine 'patriotism of peace' is thrown out. In the case of Margaret Dorland Webb, we show the law of 'the old man.'" From another of our exchanges, the *Christian Leader*, we quote the following comment on the MacIntosh case:

"This, it seems to us, is an example of the worst type of nationalism gone mad. For what did the Pilgrim Fathers leave England? What inspired the great Puritan exodus of the century after the Pilgrims? What is Boston celebrating in this tercentenary year that has just opened? What is the basis of the preaching and teaching of practically every Protestant Church in this world? Is it not the supremacy of conscience? How many of us could qualify as citizens if we had to promise to put obedience to government, just or unjust, wise or unwise, merciful or merciless, above the Divine monitor within? That which is the glory of Christian history, and of generations of history before Christ, has been the willingness of men and women to die in defense of principle and for the defense of truth as they saw it. The Douglas MacIntosh case will become a *cause celebre*. The fight has just begun. Fortunate is it for those of us who hold that wild nationalism must be curbed that the fight has come over a man like Professor MacIntosh."

More significant are similar expressions from the secular press. Says the *Springfield Republican*, in commenting on these cases:

"The effects of the decision of the United States Supreme Court in the case of Rosika Schwimmer are clearly evident in these later cases. Women of high character are being denied American citizenship solely because they could not conscientiously do any killing in defense of the United States in time of war, although they avow that they would give up their own lives for the sake of the country. These decisions are revolting for the special reason that women in no wartime emergency are required to bear arms under our laws. Women are in a special class. Miss Graber would gladly serve in war as a nurse and that is what would be expected of her. The rigid application to women of the military duties and obligations required of men, for purposes of naturalization, has become so irrational and shameful that the situation should be relieved by new legislation."

But we have found nothing more succinct and searching than these words from *New York World:*

"We can hardly imagine that a United States judge really believes that a Protestant clergyman must put his allegiance to the will of God below his allegiance to the opinions of the Department of Labor as to what are the principles of the Constitution. It had always been supposed until recently that Christianity was compatible with the American Constitution. The Department of Labor must be aware that this view is widely held; in fact, so widely held that Christians have been elected at one time or another to every office within the gift of the people. It may have heard that one of the teachings of Jesus is the injunction to render unto Caesar the things that are Caesar's and to God the things that are God's. It will have trouble, we think, in persuading the American people to admire a construction of the law which makes Caesar the sole judge of what an honest man may render unto God. Americans may be prepared to admit that the border-line cases are sometimes difficult to define, but unless we are greatly mistaken they will not tolerate a form of government in which Caesar's opinion is everything and the conscience of man is nothing."

Such forthright expression as we have quoted bids fair to get this fundamental issue out into the open for candid consideration. This idol worship of the State, this subjection of conscience and religion to secular authority is the baneful part of our Protestant heritage. From the time that Martin Luther drew back from the political and social implications of his doctrine of individual freedom, as registered by the Peasant Uprising, and threw himself into the arms of the German princes, Protestantism has been tied to the chariot wheels of the State. When the State has spoken, the Church has generally obeyed without question. It is almost unbelievable that in the face of all the progress that has been made in the development of freedom and the rights of the individual conscience, such a position could be taken as that found in these decisions.

It is well to have the situation clearly envisaged. The issue is not merely that of the rights of conscience, but also that of the integrity of the Church itself. Quoting the *Christian Century* again: "A church which fails to rise in protest against the monstrous paganism and tyranny of such a doctrine as that which refuses civil rights to those who will not agree to stifle the voice of conscience and make the voice of God, as they understand it, secondary to the edict of Caesar, is a church whose candlestick has been removed and whose light has gone out."

Conscience and Citizenship

A Statement by the Religious Society of Friends (Quakers)

More than eighteen thousand copies of the following statement have been printed in attractive form for wide distribution. Copies have been addressed personally to the President and his Cabinet and to members of the Senate and House of Representatives.

WE INVITE attention to the growing number of cases in which applicants for United States citizenship are being rejected because of their allegiance to conscience in the matter of war. The recent ruling in the case of Dr. Douglas C. Macintosh raises the issue pointedly. Dr. Macintosh, a professor in the Yale Divinity School, is obviously unusually qualified to become a citizen. He is rejected, however, for the reasons set forth by the District Judge as follows:

"It appearing that the said Petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances but only if he believed the war to be morally justified, it is decreed, that the Petitioner is not attached to the

principles of the Constitution of the United States, and further decreed that said petition for citizenship is denied."

The Macintosh case is but one of an increasing number of applications of both men and women rejected for similar reasons. This policy seems so unjust to the individual and so detrimental to the public welfare that it is cause for grave concern.

Liberty of conscience is a cornerstone of all enlightened democratic governments today. Denial of it is recognized as oppression. It is something more. For to deny the rights of free conscience is to strike at the very heart of individual character and to undermine the foundations of democratic institutions. No modern government such as ours can afford to ignore this principle. America was long a haven of refuge for freedom loving men and women persecuted in other lands. We refuse to believe it is now to be the established policy of our government that we must obey man rather than God, and that those who give their first allegiance to God are disloyal to the United States.

Governments cannot always recognize the freedom of the individual conscience, but we submit that they should always do so except where it clearly violates the moral or religious sense of the community. In this day when a constantly increasing number believe that war and Christianity cannot be reconciled and when all of the leading nations of the world have solemnly renounced war as an instrument of national policy, it clearly cannot be said that a conscientious refusal to bear arms violates the moral or religious standards of our country.

At a time when the nations are striving for disarmament and the pacific settlement of disputes, the conscientious objector to war will be an asset rather than a liability. He will not be a mere negative protester. His love of country will be as deep and genuine, and his service as helpful as that of many other citizens. He may be counted upon more than most to support his country in its efforts to abolish war.

The policy of exclusion for conscientious conviction is grossly undiscriminating. It raises no barrier to the applicant who is unscrupulous, or unthinking, or morally and spiritually dull. It excludes such persons as Dr. Macintosh. It would have excluded William Penn and most of his associates in the founding of Pennsylvania. It would today exclude a Ramsay MacDonald.

We should be false to our forefathers, to the example of the early Christians, to our Master Himself were we to allow religious liberty and freedom of conscience to be violated without protest.

We ask our fellow citizens to join in service to our country by loyally supporting the ideals of civil and religious liberty upon which it was founded. We appeal to them actively to cooperate in establishing the principle that the refusal of a promise to bear arms, because of a supreme loyalty to God, shall not be a bar to citizenship in the United States.

Signed on behalf of

AMERICAN FRIENDS SERVICE COMMITTEE,
HENRY J. CADBURY, *Chairman.*

FIVE YEARS MEETING OF FRIENDS IN AMERICA
W. O. MENDENHALL, *Clerk.*

FRIENDS GENERAL CONFERENCE,
ARTHUR C. JACKSON, *Chairman.*

REPRESENTATIVE MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS OF PHILADELPHIA AND VICINITY (ARCH STREET),
HAROLD EVANS, *Clerk.*

THE REPRESENTATIVE COMMITTEE OF PHILADELPHIA YEARLY MEETING OF FRIENDS (RACE STREET),
JANE P. RUSHMORE, *Clerk.*

Back Hoover and MacDonald

BY W. L. PEARSON

AMERICA made the Paris Peace Pact. The United States made it what it is—a multi-lateral treaty. It was the genius of the Chicago Attorney, S. O. Levinson, that conceived and brought it forth; and Secretary Kellogg gave it life, form and power. By it sixty nations pledged their honor to renounce war and settle all their disputes by pacific means only.

Then comes President Hoover, God-fearing patriot and humanitarian, honestly asking all, "Did you mean it? We did." Premier MacDonald wonders, "What! We never heard the like. I'll cross the Atlantic to see such a President." Soon they were sitting on the log of the Rapidan. It was heart to heart talking. No double-dealing diplomacy, this. With President Wilson, both resolve upon, "Open treaties openly arrived at." "We'll hold the London Conference, inviting the other great powers. Shortly, MacDonald is in New York bidding a group of big Americans good-bye!" "But remember," he says, "I'd far rather take the risks of peace than the risks of war. I'm for reduction. Yes, drastic reduction."

Armistice Day is at hand. President Hoover is addressing the American Legion, and all America, by radio. He declares, "We will reduce our naval strength in proportion to any other. Having said that, it remains for the others to say how low they will go. It can not be too low for us."

Now, at the London Conference for reduction of the five great navies, the delegates of the five great nations, which have promised never to go to war any more, have been four weeks parleying and proposing, proposing and parleying, all about preliminaries. Their war-oppressed peoples at home have been appealing for reduction for relief from mounting military budgets. With the whole country, Californians have appealed, urgently. California State Church Federation and California Federated Church Brotherhoods both cabled Secretary of State Henry L. Stimson "urging drastic reduction of navies with complete abolition of battleships." At the last Pasadena Pastors' Union meeting, after Dr. Merle N. Smith had briefly discussed, "What Risks a Christian Nation May Take for World Peace," the pastors unanimously cabled Secretary Stimson, "urging American leadership take initiative in armament reduction, even if risks are involved." On the 13th of January, seventy-seven labor members of Parliament petitioned Ramsay MacDonald for immediate and total abolition of battleships. He declared Britain's readiness to abolish them at once, if possible; failing that, eventually; failing that, to postpone replacements.

After all this, one reads with amazement that Great Britain and the United States propose only to reduce the battleships of each to fifteen. But read again. The dispatch quotes neither MacDonald, nor Stimson, nor any other authority. It is becoming well known that much Conference news from both London and Washington is entirely untrustworthy, often "grossly misrepresented by correspondents." Daily denials prove it. One American dispatch to London declared that American public opinion was "hostile" to the idea.

Battleships are out of date, obsolete. Admiral Sims, in case of war, would send them up the Mississippi for safe hiding from the war planes. Neither France nor Italy has laid down a battleship for sixteen years. The Japanese delegates to London intimated in Washington that they were looking for ultimate abolition. Why, then, such useless waste for useless warships? The United States has about $900,000,000 invested in obsolete battleships, and their upkeep costs $40,000,000 annually. Have the militarists no fear of God, nor love of man, nor conscience?

The Conference will probably continue three months. During the last days the best work will be done, and results reached. Let us all "back the President," as we promised we would last November, and let us tell him so. Let us encourage

the American delegation at London by cablegrams and letters, and by our prayers to the God of Peace. Address: Secretary Stimson, Ritz Hotel, London. A "cable-letter" of 25 words, counting address and signature, costs only $2.00.

Surely, patriotic, peace-loving Americans and Britishers will not be fooled again by militarists and news manufacturers. The great majorities of both countries mean to back Hoover and MacDonald for World Peace. *They must do it.* As they would live and love their children, they must not be tricked into another war, which, as Hoover has foreseen, would mean "the cemetery of civilization."

With both the good hope of World Peace and the downfall of the nations within the reach of this decade, which shall we choose? Surely, we shall back the two great Anglo-Saxon leaders who solemnly communed and counseled together by the Rapidan on behalf of mankind. At such a time, what would Washington, Father of his country, do? What would Lincoln, the great Emancipator, do? What would Wilson, the International Covenant-Builder, do?

Disciples of Easy Ways

BY RUSSELL E. REES

Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom.—Genesis 13-12.

THESE words conclude a controversy between the herdsmen of Lot and of Abram. The increase in flocks made necessary a division of the pasture lands. Much has been said of the generosity of Abram in giving Lot the choice of the available lands. But for Lot it was a matter of choice that he "pitched his tent toward Sodom." Now Sodom was built on the edge of a volcano, and Lot deliberately invited catastrophe when he turned his face in that direction.

He was influenced in making this decision by the simple fact that his flocks would do better on the plains than in the hills. There were many other circumstances which should have been considered, but his was an eye single to his flocks. There was the environment into which he was leading his family. The reputation of the city was already noised about. But well watered plains often blind people to death-dealing environments. Choices made on the basis of selfishness often carry penalties devastating to personality.

The idea is still with us that we can be just as selfish in our choices, just as unforgiving to enemies, just as unlovely in behavior as we wish, and yet build qualities of Christian idealism into the lives of those about us. That we can brave the cities of the plain, and save ourselves from the consequences. It was an almost insurmountable obstacle that Lot placed in front of his family, and at least one of them paid dearly for his selfish choice.

But another fact influencing this choice was the fact that it was the easy way. There was plenty of water in the hills, at least Abram found water for his flocks, but he had to dig for it. It is altogether possible that this fact proved more of a blessing than a curse. Nor was Lot the last one to be deceived by easy ways. There have been individuals, perhaps there have been churches that have imagined that a way was best, because it was easiest. There is an easy way to get people into the church; to get their names on the membership list. But a volcano often stands nearby. There is an easy, a painless method of financing the work of the Kingdom. Very often it, too, proves to be "by the way of Sodom."

One of the hardest hurdles we have to get over is this one of easy ways. Have you ever tried to change the method of doing any piece of church work? Then you have probably met the disciples of easy ways. We admit there are better ways, but we are so used to this way! We have "moved our tents as far as Sodom," and we are not to be enticed into the hills where we have to dig for water.

Hundreds of years later a greater than Moses admonished his followers to "enter in by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction."

However, one can hardly forbear surmising what would have happened if Lot had gone by way of the hills, and Abram had moved to Sodom. I can't help thinking things would have been different down there. Lot had no power to impress his ideals on the wicked city; he simply moved in and became one of them. Chesterton tells in one of his novels of an architect who, walking one day in London, discovered a horribly ugly house. It bothered him so he could not forget it. He dreamed of it; it took his appetite away. Finally he bought the house and moved into it, and forgot what it looked like. One needs to walk around the block occasionally and see his environment from a new angle. It's too easy just to move in and forget it.

Still, it is asking a good deal for a man to stand out against a whole city. It requires fine courage to be a Jonah to Nineveh. The most severe trial to Jesus was the necessity of being so different. One of Paul's hardest struggles was when it was necessary to "withstand to the face" those in the authority in Jerusalem. It is an age-old question: Will you conform or will you keep your ideals?

Lot might have saved himself at any stage of the game. He might have chosen differently; or he might have kept his ideals and been a leaven to the city. He did neither, and so in desperation he had to flee for his life, leaving on the plain his wife, who so far as we know, had nothing at all to do with his selfish decision in the first place. One may sometimes get himself in very bad circumstances, and fly to the hills for refuge. But often there are those nearby who because of that evil influence become impotent and must be left on the plain.

Sabina, Ohio.

We Must Be Born Again

BY ELBERT RUSSELL

WHEN Jesus told Nicodemus that one must be born again to enter the kingdom of God and Nicodemus was puzzled by it, Jesus was puzzled at his puzzlement. "Marvel not," he replied. After all, it should be very clear. We are born not as men and women, but as helpless babies with animal impulses and instincts. Every phase of higher human life must have its beginning afterward.

We must be born again to enter the kingdom of physical manhood. If it were not so, we would go through life with the physical proportions and powers of children. One of my playmates never attained man's life. He grew to man's size, but on his face remained the down of boyhood and his voice was a child's voice. It is not often that nature fails to give the physical rebirth; but practically all peoples celebrate with unusual ceremonies the actual attainment of the physical powers of manhood or womanhood by the adolescent.

Then there is the rarer and more difficult mental rebirth; when one ceases to feel and think as a child. The feeble-minded are not necessarily victims of mental disease or disintegration. Mostly they are simply children whose minds have never grown up. They have come to the physique and years of manhood with the minds of children. But many who are not mentally defective never get away from childish thinking. They keep the self-centered outlook of the child. In the autobiography of his boyhood, "A Boy's Town," William Dean Howells tells how thoroughly the boy's understanding of his world was self-centered. The mill pond might serve some other purpose for the world of grown-ups, but for the boys its sole purpose was to provide a place to fish and swim. But with normal growth the child experiences a mental rebirth;

he revises his earlier world view, sorts and remolds his inherited beliefs. He gets a new philosophy and sees the world in terms of a system of processes, laws and purposes in which he is but an incidental part. In my experience of college students, it is usually during the Junior year that the mental rebirth comes. But many never attain it and go through life with the mental outlook of the child.

In a recent number of *The Survey*, William Bolitho explains "the psychosis of the gang" in such cities as Chicago as a survival in adult life of the boy's gang. Primitive clan ideals survive among the boys who play among packing houses, on weed-grown lots and over railroad yards, outwitting the grown up world as primitive man pitted his wits against animals and nature and fighting other gangs as earlier clans fought each other. Most of them grow up by and by and are reborn to the larger life of civilized citizenship. But the gangsters simply remain with the outlook, standards and purposes of boyhood.

Most important of all is the spiritual rebirth. As the physical rebirth is essentially involuntary, the spiritual is essentially a result of conscious choice. Character comes by choice and discipline. Jesus reminded Nicodemus that what is born of the flesh is flesh. Moral character is not inherited. There are times when we wish that the good traits of parents were hereditary; that the sons of saints and martyrs were always saints and martyrs. It seems, however, impossible to make a law of heredity that will not work both ways; and when we understand from history a little of the superstition, bestiality, injustice, tyranny, and exploitation that have characterized men of past ages, we are thankful that moral character is not inherited; so that each new generation has its fresh chance at goodness of life.

We are born spiritually neutral; whatever character comes to us has a later beginning. The child does not know to choose the good and eschew the evil; his acts lack moral meaning. If one becomes a son of God, that life has its birth later. To learn to live by love, to socialize one's motives, to make the spiritual supreme among the motives of life over the physical and sensual, to make God's will ours and to pattern life after the life of Jesus—this is to be born of the spirit. "My little children," Paul writes, "with whom I am in birth-pangs over again till Christ be formed in you."

Conversely there is the terrible possibility that men may attain spiritual character on the evil side as well as the good. Beyond the instinctive life of the baby that has no moral meaning men may be reborn to an evil life and their mature character may be dominated by greed, cruelty, lust, or hate. It is only those who receive the Christ and follow him, who have the power to become sons of God.

Duke University, N. C.

From Our London Correspondent

Letters of Observation and Comment

HOW formidable is England's economic and industrial problem is shown by a comparison of the density of her population with that of other European countries. In France there are 187 people per square mile, in Germany 348, while in England there are 468 per square mile. The difficulty is further shown by the fact that in France one-half of the population is living on the soil, while in England a much less percentage is rural. England's real difficulty is her loss of world economic and industrial prestige. Prior to the Great War, England had sixteen per cent of the world's foreign trade and the United States twelve per cent. These figures have exactly changed since then and the tendency is for England's share of world commerce to go on down.

One remedy that is being diligently urged is that of empire free trade. This means, if I understand it, a reciprocal arrangement between all members of the British Empire for the purpose, so far as possible, of removing all tariffs on imports, leaving or levying duties only on foreign importation. The difficulty with such a policy is to get the cooperation of the Dominion, whose policy is to levy protective tariffs to foster young industries. France, with colonial possessions second only to Great Britain, has empire free trade; but her international trade is much less than that of Great Britain. Even with the loss of world trade, Great Britain has the largest in Europe and the largest per capita in the world.

Doubtless everyone read with approval General Smut's parting statement to America, but it should be repeated again and again. "Greatness and strength in a nation," the great South African statesman said, "only excite envy and malice among other nations unless they are mellowed by kindness and made gracious by benevolence." These words are profound in their depth of wisdom and understanding. They could have been uttered only out of a heart filled with emotion and could have issued only from a keen appreciation of the American people and the enthusiastic reception their author had received. In speaking at a dinner here in London on the eve of his departure for South Africa, General Smuts referred to the remarkable kindred spirit between the peoples of the two great English speaking nationalities. He said there was a fundamental attitude of friendship between them which gave great promise for the future.

"OH, SUSANNA!"

The fact that the world is a neighborhood was brought forcibly home to me this evening. I was leaving No. 2 Bedford Place to attend a lecture. A wagon laden with sacks of coal had just backed up to the sidewalk and the driver had just alighted to commence unloading his cargo. He was evidently happy, for he was singing a lively air. And what do you think he was singing. It was the old song hailing from the South:

"Oh, Susanna, don't you cry for me,
For I'm bound for Alabama
With my banjo on my knee."

The kindredness of England and America was what came to me as I listened and when he stopped singing and began to whistle, I joined in. He smiled and waved at me and I returned his salute. We were of the same tongue.

The Italian woman who brings her organ down our street every Tuesday morning brings us a touch of home. She turns the crank and American tunes born in New York City warble forth, such as "My Blue Heaven," "Rainbow Round My Shoulder," and "Sonny Boy." The organ evidently was made in New York City.

THINK THIS OVER

We are all shocked beyond measure at the attempt of the Soviet autocrats in Russia to exterminate religion, or to state it otherwise, to "dethrone God"; but is their attempt any different in real texture from the action of the United States District Court in New Haven, Connecticut? The net results of the opinion of Judge Warren B. Burrows are identical or would, if executed universally and carried to its logical conclusion, be identical with the avowed objectives of communism as administered today in Russia. One can scarcely believe that such a thing as the denial of citizenship to Dr. McIntosh for the reason set forth in the opinion of Judge Burrows has

really happened. It seems like some dream one remembers to have had upon awakening. I have never felt that it was of value to have, "In God We Trust" on our coins. Now I suggest that consistency demands that it be removed. This situation might not be so disturbing if it were only confined to one case; but when it is remembered that there have been several denials of citizenship, all similarly based as was that in the case of Dr. McIntosh, one finds it impossible to avoid a genuine feeling of alarm.

PEASANT COMING INTO HIS OWN

Once in a while one is reminded of Lincoln's statement that "God must love common people or he would not have created so many of them." In my statement concerning Russia, I referred to the fact that 90 per cent of the 150,000,000 population are peasants. It is interesting as well as challenging to note that in other European countries the percentage of peasants is large. Especially is this true in the Balkan States. In every one of these countries, even in Greece, which is not largely agricultural, the peasant is much in the majority. The percentage of peasants in these Balkan States ranges from 60 per cent to 80 per cent. Heretofore this has been a fact of little significance but that can no longer be said. The peasant, the world around, is becoming both politically and economically a live force; and he is becoming aware more and more of his power. No longer can he be exploited with impunity. In any adjustment of government he must be reckoned with; and the government that is ignorant of this, or seeks to ignore it, does so at its peril. The old order of the dominance of autocracy and the exploitation of the common man and woman is waning; the day of equality is dawning.

GOOD WILL FROM THE PRESS

One encouraging event has just happened. The Foreign Press Association in London has given a dinner to the delegates of the Conference at which time the latter were assured that the Press realized the tremendous importance of the work the Conference was trying to do and its vital relation to the successful issue of that work. The President of the Association, addressing "Our Distinguished Guests," said that the gathering was meant as a manifestation of the good will of the Press of the world and of its determination to do its bit towards the success of the Conference. To every thinking man and woman, he added, the peace problem is perhaps the most important problem of today and it had made London the focus of the thinking world. In the eyes of the Press the delegates were engaged on an enterprise of great moment and accordingly were turned with eagerness toward the delegates entrusted with so great responsibility.

DISRAELI WOULD SAY THAT!

The percentage of hope and despair, optimism and pessimism in one's opinion of the possibilities of success for the Five Power Conference vary from day to day. As the mercury in the thermometer goes up and down, so does one's notion of the possibilities of achieving advancement in naval disarmament. But it is not wise, nor is it justifiable, to form opinions from day to day on the basis of the apparent status at that moment. To do so would be a failure to respond to the appeal of President Hoover, Ramsay MacDonald and others for patience and consideration. Holding steady and withholding opinion is the proper procedure. Disraeli had an epigrammatic saying that should be remembered all along throughout this Conference by every citizen of every country involved: "It is easier to be critical than to be correct."

JOCKEYING FOR POSITION

It may be that many of those who watch with interest and anxiety the "maneuvering for position" by the various delegations at the Five Power Conference, wonder, as I did, as to the reason for this. It is a perfectly natural procedure, when the situation is thoroughly understood. Let us state the actual situation. England, America and Japan have been inclined to the limitation of naval armaments, category by category. This is, they prefer to agree definitely as to the number of craft that each nation shall possess in each of the various kinds of "categories" of vessels. France, at the beginning, insisted upon the principle of "global" tonnage; that is, that each nation should decide the total tonnage required in her navy in order to afford adequate protection. Italy has taken what has been called an "individual position," that is, she has expressed a preference for neither the "category" or the "global" method, but has insisted that the first thing to agree upon is the gross tonnage to be allotted to each nation and then its distribution may with pertinence be discussed.

The slowness in getting down to "brass tacks" has been caused by the preliminary attitude of each nation and its desire to secure the adoption of its conception as the guiding "noun" of the Conference.

And why has each nation formed its own notion as to the method of limitation? "There's a reason." Great Britain, America and Japan believe that it would be dangerous to leave each nation free to distribute her total tonnage among the various categories — battleships, big cruisers, little cruisers, destroyers, submarines, etc., as it would open the way to mass tonnage in one category or another, as the situation might demand, and would not contribute to the feeling of security. As a result of discussion between Great Britain and France, an agreement has been reached to adopt for discussion what is called "transactional" distribution. In short, this means that a nation shall be allowed to distribute her allotted tonnage among the lesser craft (after establishing definitely the tonnage in the larger) as she desires and to shift the emphasis from one to the other as she desires, giving notice to other nations of her intention one year in advance of the actual performance.

EVERYBODY TRICKY BUT "ME AND THEE!"

The cause of these differences of opinion is nothing more nor less than distrust. To each nation all the others are "foreigners" and, of course, no one ever knows what a "foreigner" will do. All past history concerning diplomacy shows that "foreigners" are tricky and must be watched. France wants liberty of distribution of tonnage among the various categories, first, because there are two "schools" of thought among French naval experts as to the relative merits, for France's purpose, of different types of vessels; and second, because she mistrusts the sincerity of other nations, especially Great Britain. This distrust of France for Great Britain was much in evidence at the Washington Conference in 1921. France, however, was so sure that America and Great Britain would quarrel on "parity" that she took great comfort from this liability. Now that there is to be no quarrel about "parity," France has shifted from her first position to insist upon absolute freedom as to distribution and has proposed "transactional distribution."

British insistence upon definite distribution is no less the result of mistrust; for she reasoned that unless such a definite agreement was reached the "foreigners" would from time to time shift emphasis from category to category and then threaten the security of other nations.

The activities thus far (February 3) have been in the interests of creating confidence. France sees that Britain and the United States are not going to quarrel; Great Britain sees that France does not intend to insist upon liberty of distribution but is willing to agree beforehand upon "transactional" distribution. It seems quite probable that even Italy will see that France and Britain are not going to quarrel and will modify her position. I should not say "quite probably." I should say quite certain; for that is the atmosphere of London just now.

The key to the whole situation lies in Mr. Stimson's sentence: "Too little means

of defense gives a nation a feeling of insecurity; too much gives its neighbors a feeling of insecurity." A feeling of lack of security lurks in the offing and creates apprehension and suspicion and lack of confidence. Restore mutual confidence, and suspicion will depart and with it the feeling of insecurity. These five nations have agreed that war shall not be used as a means of national policy; in other words, they have agreed not to fight each other. If they can engender a feeling of confidence in the sincerity of each other, all problems of naval limitation will become comparatively easy of settlement. This confidence in mutual sincerity will come when the feeling that other nations are "foreigners" is forever banished from the minds of each nation's delegates.

One cannot in justice apply the word "slow" to the Conference up to date, no matter if its pace seems slow. The fact is that it has done admirably so far. It has cleared up a muddle that has held up the League of Nations Disarmament Commission for years, that smashed the Geneva Three-Power Conference of 1927 and prevented the Anglo-French Compromise of 1928.

INVOKING SPIRIT OF WM. PENN

The Quaker influence, or at least contact with the Five Power Conference, has been increased by one. Yesterday, February 2, the American Delegation enjoyed a "personally conducted" tour about a section of Buckinghamshire County; and the conductor was no less a person than Premier MacDonald himself. Of course they visited the "Milton Country" and were at the very house where the great poet wrote "Paradise Lost." One of the delegates remarked that "success of the Conference would be to write 'Paradise Regained' across the pages of history." The tour also included Jordans, the historic Quaker Meetinghouse. The group sat for a time in silence in the old Meetinghouse. May we not hope that the spirit of William Penn, whose grave is in Jordans churchyard, hovered near with concern for the success of the great enterprise in which these men are engaged. If Penn's "Plan of Government" could be reviewed by delegates it would help point "the way out."

WE NEED TO GET ACQUAINTED

The ease of generalization was never better illustrated than by the characterization of people of one nationality by those of another. Thus one hears Britons speak of Americans as "rich, grasping and uppish," and Americans speak of Britons as "poor, tyrannical and slow." The only cure for such unthinking generalization is acquaintance. There are "rich, grasping and uppish" Americans as there are "poor, tyrannical and slow" Britons; but to characterize either nationality in generality by these terms is wholly unwarranted. It takes like to detect like in other substances than electricity; and one seeing objectionable qualities in others may well search his own soul for similarities.

WILL THE "GLOOMY DEAN" CHEER UP?

The completion of the work of the restoration of St. Paul's Cathedral is to be celebrated from June 25 to July 12. Nine official services have been arranged, the first of which will be attended by the King, the address being given by the Archbishop of Canterbury. These official services will be of a popular kind with the full Cathedral Choir singing. There will be seating for four thousand at each session and doubtless every seat will be filled. There will be four hundred robed clergy seated in the choir and in constant attendance at all the services. Thus it will be attempted to celebrate appropriately a great achievement. St. Paul's Cathedral is in the popular mind "the heart of religious life of the Empire." To have this magnificent structure, the highest achievement of the great architect, Christopher Wren, restored to good physical condition when it was feared for a time that the settling of the vast dome could not be checked, is a matter for universal thanksgiving. Dean Inge is, as everyone knows, the head of the staff of clergy presiding at St. Paul's.

ARE MORE EARTHQUAKES NEEDED?

A most interesting fact has been brought to light in connection with the investigation of the trouble in Palestine between Jew and Arab. The words of the Samaritan woman to Christ, "For the Jews have no dealings with the Samaritans," bring to mind the hostile attitude of these two peoples for each other caused by the one defaming the sacred place of the other. But that enmity has now disappeared. In 1927 there was an earthquake in Palestine which wrought great disaster to Nablar, as Shechem is now called, the Samaritan quarter suffering severely. The Jews of Tel-Aviv came to their help with wagon loads of food and a doctor. The old high priest of the Samaritans said to one of the Jews, "What men have been trying to do for ages and failed, God did in seven seconds." There are but 192 people in the Samaritan tribe or group today.

Another important thing has been revealed. The Samaritans testify to the pre-Exilic existence of the Jewish Pentateuch. Had it been compiled by Ezra, as is thought by some scholars, the Samaritans could never have accepted it as canonical.

DAVID M. EDWARDS.

GOOD NEWS TO FRIENDS OF AFRICA

The following brief letter found its way to the Mission Board office, on February 20:

"We are shipping twelve cases of Luragoli Testaments (5,000 copies) on the S. S. *City of Perth*, which sails from New York February 20, to Dr. A. A. Bond, Kisumu, Kenya Colony, East Africa. (Signed) American Bible Society."

This letter will bring most encouraging information to the Africa Mission staff. About one year ago, the first consignment of 5,000 copies of the Testaments was sent to the field. Even before their arrival several of the books had been promised and it was not long until the entire stock, with the exception of a few held in reserve, were put into circulation. The Mission again appealed to the American Bible Society through the Home Office, and this time their order was for 15,000 copies. The first 5,000 of this new order is now on its way and additional shipments of 5,000 will be sent each year as there is a demand for the Luragoli Testaments.

The following letter from Alta Hoyt testifies to the value of the Scripture translations to our African Friends churches:

"The African Friends are so appreciative of the new translations in the book of Genesis for Sunday School lessons. Mr. and Mrs. Ford have succeeded in keeping ahead of the demands for lessons with a great deal to do each month. They now have all translated up to the 33rd Chapter and are going on with the work.

"The Africans have heard all these Old Testament stories many times, but that is not like being able to read them in their own tongue. The teachers go over each Sunday School lesson with some of the missionaries, usually on the Saturday before, and then each teacher teaches it to his congregation on Sunday, usually just before the regular preaching service, or in some places they use the lesson for the hour of worship and make that the Scripture for the message.

"At Kaimosi, we give the lesson to the workers at the 6:30 service Sunday morning, and it is one of the most interesting services, especially to me because it does me so much good to see how eager the Africans are for the Scripture lesson."

More and more, business men are seeing the light of the higher law of God and are trying to follow it. They are beginning to see that business talent and opportunities are liabilities; that the Master holds them responsible for their actions; and that some day they must stand in his presence and give an account.—R. P. ANDERSON.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

THE PARIS STUDENTS' CLUB

They call it the International Youth Group—and a glance over the last report shows that English, Swiss, Americans, Austrians, Germans, French, Annamites, Bulgarians, Palestinian Jews, are among the nationalities represented at the study circles and social gatherings at the Quaker Center on Rue Guy-de-la-Brosse. There is an English study circle on Tuesday evenings, and a German one on Fridays, while on Wednesday evenings a study circle and debate is held, varying to a really important lecture once a month. Some of the subjects debated have been "The Mentality of the Modern Woman," "The Peace Crusade," "Should We, or Should We Not Mix in Politics?"

On Saturday afternoons, friendly meetings are held, when fifty or sixty young people come together for a social hour and a cup of tea, occasional music, or even a short debate on some subject of especial interest. To some, these gatherings may seem superficial in comparison with the study circles; but they give opportunity for healthy enjoyment, and the formation of international friendships, and are greatly appreciated by lonely foreign students. Ella Barlow and her helpers are doing a valuable and much appreciated work.

LITERATURE

The Paris Center frequently puts out new literature in French. A pamphlet on George Fox appeared in December, while a biography of Elizabeth Fry is now appearing in the "Echo des Amis," and will be put into pamphlet form later. Professor Eddington's now so well-known "Science and the Unseen World" is being translated into both French and German, for publication in both countries.

PRISON WORK

The Paris Center works for young people, both in and out of prison. For six years much attention has been given by French Friends to the prison problem—especially the problem of the young offender. The work began after the war, when Paris was a center for refugees and wanderers from every corner of the world. Many of these, for lack of funds, or of knowledge got into trouble and found themselves in jail. Women of a dozen different nations were thus imprisoned in the women's institutions. Often they spoke a language which was not understood, and could neither explain nor comprehend what was happening. A Dutch Friend, Gerda Kappenburg, then at the Center, began to visit these unfortunate foreigners. She herself spoke several languages, and found interpreters when necessary. Scores of women were thus comforted; some were helped to return to their own countries, and the conditions for all eased.

This particular need is comparatively small, now. But the work with foreign women showed such need for similar help among all the women prisoners, and especially among boys, that more and more emphasis has been placed on this field of activity. One of the French Friends, Phebe Borghesio, visits women prisoners regularly in Fresnes Prison, and Henry Van Etten, of the Center, visits boys in La Petite-Roquette, and is often called on to give addresses on subjects of modern criminology. Music and lectures have been introduced into both prisons. A Committee for the Diminution of Crime was formed several years ago, this committee including many persons not members of the France Monthly Meeting. This committee is becoming more and more active in its work for young criminals, and to prevent the forming of criminals.

This year they have formed an Association for the Safe-guarding of Adolescence, and a Center for Social Readjustment, the latter to assist young offenders between fourteen and eighteen, applying the most modern methods known for restoring them to society.

PEACE WORK

Our Paris Center took active part in the celebration of Peace Week — from November 4th to 11th in Paris—organized by the World Peace Union. They contributed social service and peace literature to the big Library Exhibition Sale which was held during the week.

OPEN DOORS

A door standing open
Between two rooms
Makes their littleness less
Like cells or tombs.

A door springing open
Between two hearts
Points the place ennui ends
And blessedness starts.

A door swinging open
Between God's mind and mine
Marks the moment my human hopes
Mount to divine.

HARRIET OLDS HENDERSON.

Washington, D. C.

On the 6th of November, a peace meeting attended by a hundred persons was held at the Center, while on the 7th a larger gathering elsewhere was addressed by representatives of the Free Catholic, Methodist, and Episcopal Churches, the Salvation Army, and the Friends, Henry Van Etten being the Quaker representative. The same speaker represented the Society on the 11th at the "Banquet de la Paix," which was presided over by the famous orator, George Pioch.

AT THE PEACE CONGRESS

The Friends' Peace Committee in Paris sent Alfred Lowry and Ethel Behrens as their delegates to the Congress of the Association of "La Paiz par le Droit" (Peace by Right) at Bordeaux, the first week-end in November. The Congress discussed especially the great need for European co-operation, politically and economically. Conscientious objectors being mentioned, Alfred Lowry spoke so effectively that it was decided to discuss the question thoroughly at the next Congress, in 1930. As one of the speakers at the Luncheon of the Congress, he later referred to the meetings between Hoover and MacDonald, and "took this opportunity of mentioning that Hoover was a member of the Society of Friends, which Society he (Alfred Lowry) was pleased to represent at this Congress today."

The first International Luncheon of the Paris Center this winter was held on November 30th, the speakers being Monsieur Loucheur, the Minister of Labor, and the Belgian Ambassador.

A NEW YEAR'S GREETING

The seven-year-old Meeting in Nuremberg, Germany, sends to us all a Christmas and New Year's greeting which we quote. If any Meeting would like to reply, the friendly word would be deeply appreciated by the little group. Leonhard Friedrich, of Wetzendorferstrasse 25, is the correspondent. He knows English perfectly.

"As we come to the Christmas and the New Year, we send to you all, heartiest wishes for the highest happiness.

"Our regular Sunday Meetings for Worship have become for many a source of strength and power, and we realize ever more that just this quiet listening for the voice of God gives us the necessary strength for our daily life. It is our earnest desire that we may all work together to spread the teachings of Christ.

"In comparison to the great task we feel very weak and unprepared, but we yet dare to have the certainty that, from the fullness of God's love and mercy, we may find strength to help in the building of his kingdom.

"We hope that this year, as in the past, friends who come to this country will visit us, so that the bond of fellowship may thus be drawn ever more closely."

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

ARE OUR LIGHTS SHINING?

EDITOR THE AMERICAN FRIEND:

Before starting our drive for the Salvation Army for the purpose of securing $4,000, with which to carry on the work of this organization in a little North Carolina town, I found myself calling a gentleman of Presbyterian faith, who is between seventy and seventy-five years old, to be one of my workers. As we continued the conversation over the phone one word called for another and some place along the line I suggested that I would be so glad to see all the churches united, Presbyterian, Methodist, Christian, Friends and all others. Scarcely had the word "Friends" escaped my lips when this gentleman said, "Yes, I should like to see them all unite under Friends principles and regulations, as I believe they have the very essence of religion."

These words should be appreciated by our denomination, coming as they did from a graduate of both North Carolina and Harvard, and a man of wide experience in the field of research work, and a business man. But do we deserve such praise? Are we living up to the standards set by our forefathers, of truthfulness, honesty, and sincerity of purpose? God forbid that we should live on the reputation of our ancestry, but grant that we may "work out our own salvation" in a way that is pleasing to him, and "let our lights so shine before men that they may see our good works and glorify the Father who is in Heaven." For "God shall bring every work into judgment with every secret thing whether it be good or whether it be evil."

MRS. M. B. SMITH.

Burlington, N. C.

THREE MODERN WISE MEN

EDITOR THE AMERICAN FRIEND:

Is there any one who is not intrigued by the story of the three wise men? And does not every one picture it to his own imagination in spite of the many words and colors in which it has already been pictured by writers and painters? My own fancy has always been that these wise men of the East were of regions far apart, each standing out like a beacon in his day and land, each recognizing the great truth dawning for his age; and so, when they came together in the quest recognized as the great opportunity of their day, they joyously recognized their common spirit and went on together.

How many times in the two thousand years since that a similar grasp of the dawning opportunity has been caught by three wise men at any one time, history does not tell. But within the space of the week ending February the second, three of the acknowledged wise men of this day and country have expressed themselves as to the dawning era in the world. They are of professions as varying as were those old divisions of land and kingdom. They all expressed themselves, as it happened, through the columns of the *New York World*. They are Dr. Butler, president of Columbia University; Dr. Raymond Fosdick and General Pershing.

Said Dr. Butler in expressing the quest of the world of today: "The mind of the world has been turned from a backward looking and forward fearing mind to a forward looking and backward fearing mind. . . . On August 2, 1928, the civilized world through its organized governments formally and solemnly condemned recourse to wars for solution of international controversies. They further agreed that the settlement or solution of disputes of whatever nature, of whatever origin, shall never be sought except by pacific means. Gone is the fear for national security; gone the whole gospel of preparedness for a war which is promised never to be fought."

General Pershing's statements are similar. They are terse. Here is one of them: "The broadening facilities of intercommunication, the exchange of friendly visits, the increasing cooperation among nations in finance and government, the favorable growth of public opinion and of friends and former foes are all working together to create an international relationship of common understanding and goodwill."

And Dr. Fosdick quoted from an address over the radio, dwelt upon the fact that economic internationalism has far outstripped political internationalism and the change in economic conditions makes it no longer necessary to regard war as inevitable. "We have been trying to run a twentieth century industrial world with the social apparatus devised for an eighteenth century agricultural civilization. In everything that relates to trade and commerce we have cheerfully accepted the contributions of modern science, its steamships, airplanes, radios and telegraphs. But side by side with this new system we have tried to maintain our old system of suspicion and aloofness, backed by battleships and machine guns. . . . These two systems can not live in the same world together. That is why the Kellogg Pact and the World Court and the League of Nations and all these other instruments for peace are of such tremendous consequences. All these things are attempts to bring our political internationalism abreast of our economic internationalism."

These things of radio and telegraph and others are means binding the world close together today. It is not miles which count, but minds. And minds searching for the new era and recognizing its dawn are traveling together to hail it. From minds differing in lines of research and work as different as the lands and kingdoms of those men of old have come the same recognition of the new light of internationalism and goodwill.

LUCY MEACHAM THRUSTON.

Baltimore, Md.

OLD SHIPS

BY FREDERICK E. CARTER

(Suggested by the pathetic sight of the old ships rotting in the harbor at Seattle, Washington.)

Where do so many of the old ships go?
Not all to Davy Jones' locker below.
Silvered with age in a boneyard bay,
The fleet of old ships forgotten lay.

Once, nobly they sailed uncharted seas—
Their motive power the glad free breeze—
Courageously cleaving the waves of blue,
White winged, with flags of brilliant hue.

Tireless wanderers in far seas roaming,
These ghostly ships once came proudly homing
Manned by crews so brave and strong,
Through storm and calm and voyage long.

Why should these old eagles of the sea
End in such dishonor and tragedy?
Why turn our heads, or look askance,
Despising old memories of high romance?

Better the spirits of old ships set free
By decent burial beneath the sea,
Or consigned to the fire of a funeral pyre,
Than rot in the ooze of boneyard mire.

Should old men and ships, too worn to mend,
Come to such forlorn and tragic end—
Often neglected and forgotten lay
On some shelf, or in some boneyard bay?

FOR GOODNESS SAKES, SAY SOMETHING!

EDITOR OF THE AMERICAN FRIEND:

Is there a member of meeting so dead
That to himself he hath not said
How much I'd like to help my meeting?

That member thinks of many things: had he only more money to give; could he but speak like——; were he only such an executive as ——; had he (and here he is inclusive—as usual) had he only time for all the committees and boards

on which he would like to serve and time and money for attending conferences!

Yet there are two tiny things every member could do to help in meeting matters, so small one hesitates to name them and also so small they are within the power of every one to use.

The first is: when a letter comes from a chairman or one writing on meeting affairs, *answer*. How many such letters are put carelessly aside and how much help it would give if the communications were acknowledged! The appeal cannot be heeded—say so. It may appeal and one cannot help—express it. It may appeal and one can help—then quick, let it be known.

And committees! The very democracy of a Friends Committee carries with it a certain danger. In thrashing out a question thoroughly there comes at last a weariness, and in that weariness a decision may be reached which is not altogether the one desired. Clear thinking, brief expression, not too much repetition —how these would help in committee!

Lives there a member of the meeting
Who will not say
I'll mend this matter,
I'll mend today.

M.

WOULD BE PRACTICAL

EDITOR AMERICAN FRIEND:

The two articles of Comment entitled "Faith of Our Fathers," by Ezra Lamborn, and "Takes a Few Exceptions," by George B. Evans, in your issue of February 6, are very cheering, indeed, in this day of unbelief, when so many are trying to "climb up some other way" instead of through Christ, the door, as declared in John, 10th chapter. The teaching of Scripture is plain and practical to the real seeker after truth, not "mystical or unreal," as I have found for more than sixty years walking with him.

WM. W. THORNBURG.

Urbana, Ohio.

Have You Read These Recent Books?

SUSANNA AND TRISTRAM, by Marjorie Hill Allee.....$2.00

An attractive book which grown-ups as well as boys and girls will enjoy. The story concerns Susanna Coffin and her brother Tristram and their exciting experiences as "conductors" in the Underground Railway, reflecting well the spirit of those stirring days.

THE CHRIST OF EVERY ROAD, by E. Stanley Jones....$1.50

This new book by Dr. Jones, which is a study in Pentecost, is particularly interesting in view of the approaching observance of the nineteen hundredth anniversary of Pentecost. All who have read and enjoyed his two previous books will be eager for this one.

MUST WE HAVE WAR? by Fred B. Smith.....$2.50

The author's position as Secretary for the World Alliance for International Friendship through the Churches makes him familiar with those movements and agencies that are working for international peace. His presentation is particularly timely for those who would be familiar with the present-day situation.

SOME EXPONENTS OF MYSTICAL RELIGION
By Rufus M. Jones.....$1.50

A reinterpretation of the nature and significance of mystical experience which is rich with historical illustrations through great personalities of the meaning and value of the mystical approach to God.

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street **Richmond, Indiana**

NEWS OF MUNCIE MEETING

Muncie Meeting (Indiana) observed Christian Endeavor Week by several activities among the young people. Outside of the regular Christian Endeavor program they were asked to take charge of the mid-week prayer service, which they willingly did, showing their spirit of cooperation and Christian fellowship. On Friday night the society were guests of the Marion, Indiana, Endeavor Society. This meeting was a real success, at least from the Muncie Young Friends point of view. On Sunday the Endeavorers had charge of the evening service. The older Friends are glad to know that leaders are being developed among the young people which will be strongly felt in the future.

Racial Sabbath was observed among Muncie Friends on February 9. In the late afternoon a social tea was held in the basement of the church followed by the regular Endeavor meeting. Gladys Simms, a member of the colored branch of Y. W. C. A., led the discussion, and interesting talks were given by her and by a number of Filipino guests who are students at Ball Teachers College. The boys from the Philippines gave us a clearer idea of the islands as they really are and pled for a better understanding of their native land in its struggle for freedom. They brought out the thought that it is the capitalists who are endeavoring to make us believe that the Filipinos as a whole are an uneducated people, not capable of governing themselves.

At the evening service two talks were given, one by a young Filipino concerning the Philippine Question, and one by Mrs. Riff of the Colored Y. W. C. A. The latter touched upon the Negro's contribution to art, music and literature in our country. It is felt that there is a better understanding among all by having these members of other races as guests. A Negro quartet furnished the music for the service.

Evangelistic services, beginning February 23 and ending March 9, will be conducted by the pastor, Howard W. Cope, in Muncie Meeting. Friends are looking forward to a wonderful "gathering in" of souls of a friendly spirit. The meeting has always been known among its members as a church of congenial fellowships and Friends are hoping that others who are in sympathy and truly become Christian will be added to the meeting. P. L. Phillips, of Chicago, will be the soloist and song leader.

WHITTIER ACTIVITIES

After a prolonged interval, the church night suppers given before the mid-week prayer meeting service, are again in vogue, and will probably continue for several weeks. These furnish opportunity for acquaintance and fellowship on the part of the large membership not available in any other way. At the first supper, January 29, guests were introduced from the following states: Massachusetts, Ohio, Indiana, Michigan, Iowa, Nebraska, Idaho, Colorado and Alaska. Mr. Rockwell, Assistant Lieutenant Governor of Colorado, and his estimable wife were among the guests. They are here visiting their two sons, who are students in Whittier College, and will remain in California enjoying the climate until springtime comes again in Colorado. John and Mrs. Webb, Arthur and Mrs. Smith, Friends from Toronto, Canada, were recently guests of Willard O. and Caroline Trueblood. They

were also guests at the supper given on the evening of February 5.

Willard O. Trueblood is giving a series of Wednesday night lessons on the book of Job. These talks not only hold the attention of the 135 or more people present, but are brim full of spiritual food.

Eliza Armstrong Cox was the specially honored person at the Women's Bible Class luncheon, held at the hospitable home of D. R. Marling and wife, on February 6. It was the regular time for the February luncheon and was Eliza Cox's eightieth birthday, too. The afternoon program was wholly in her honor, as "our beloved teacher." She is young in spirit and well informed on the great questions and doings of the day, to say nothing of her experimental knowledge of the deep things of God. Elmira Milhous prepared and read an article, largely in verse, on the life of Eliza A. Cox, from childhood unto the present time. Sarah V. Sharpless, who is quite unique in her manner of program conduct, had charge of things in the absence of Mary Montgomery, who is the program chairman. Two birthday cakes were presented, one which was cut and served, the other given during the program hours. Inside this latter cake was a substantial money gift and an autograph album, loose-leafed. Each leaf, of the more than 80, had written in her own hand, the name and greeting of some member of the class, one of which is given below:

Eventide will come to each one,
Like fading flowers at setting sun.
In the zenith of light alway
Zithers of God their strings will play,
Attuned to Christ's Eternal Day.

Crowned with eighty beautiful years,
On may thee live, care-free from tears;
X-rays of God, allaying fears."

Ninety-three persons were served at the above luncheon. Winnifred Milligan is the efficient class president, while Effie Gregory is secretary-treasurer, and Mary Dell Allen, corresponding secretary.

Irving W. Kelsey gave the message Sabbath morning, February 9. His subject was, "I Believe in God." He exalted not only the Father, but Jesus Christ, the Son. We have enjoyed the presence of Irving and Anna Kelsey in our midst for a few weeks and regret their going away. They are leaving February 15 for Mexico City, where they will work under the International Y. M. C. A.

The Fifth Annual School of Methods of California Yearly Meeting will be held at Bell, February 24-27. The program will present Bible Exposition, Evangelism, Missions and Church School Methods.

Whittier Friends announced to take part are Frank W. Dell, Eliza A. Cox, Florabel Rosenberger, Mabel Roberts and Mrs. Walter Homan.

Studies in Personal Evangelism

By Ralph D. Perry

ITS NEED

One of the greatest needs of the church today is more personal responsibility and evangelism on the part of the membership. Everywhere we go we hear the cry, "What can be done about the condition in the church?" Attendance is falling off. Membership is declining. Spirituality is waning. We have discovered by surveys that the average church is reaching only about twenty-five percent of the population in our various communities. Putting the two together may we not come to the conclusion that one of the remedies is personal evangelism?

In the beginning of this series of studies let us get a definition of the term personal evangelism. Personal evangelism is one man seeking another man with the primary object of bringing him to Christ. This does not mean at any particular time in the year, but at all times. Too often when evangelism is thought of, the pastor or an evangelist is expected to conduct a series of meetings that we call a revival; but every man, woman and child that Christ has saved, he has also called to work for him. There is no blessing so great as the blessing that comes when a soul is led to Christ. Every one then who is saved should make personal evangelism a hobby and should covet the distinction of being a soul winner.

This plan is God's plan for the salvation of souls. It was for this purpose that the Holy Spirit was sent on the day of Pentecost that there might be power. Knowledge brings with it a great responsibility. "He that receiveth seed into good ground is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth some a hundred fold, some sixty, some thirty." Thinking of this text in connection with the lesson of the fig tree, we see the result of non-fruitbearing.

Our blessings are to be passed on. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (I. Pet. 2:9.)

Supposing there was a great epidemic of some strange disease in this country as a result of which scores were dying. Suppose this epidemic came to our homes. Suppose that when death was certain, some one particular person discovered a remedy for the disease that was a certain cure. Suppose that after one had cured himself he went on about his business, paying no attention to those around him even though they cried out for the remedy. What would you think of such a one?

Humanity is struggling under the curse of an awful disease that is an epidemic, a disease that is worse than leprosy, and this disease is sin. Not only does it destroy the body, but also the soul. If, then, you and I have been afflicted with the disease, "and all have sinned and come short of the glory of God," and we have found the remedy, which is the blood of Christ, we should take to those still struggling in sin, the remedy.

We are called to be channels. "He that believeth on me, out of his innermost being shall flow rivers of living water." (Jno. 7:38.) This is the example Jesus set before us. He was a channel through which God the Father worked and blessed the whole human race. Jesus set the example of personal evangelism. It would be well for everyone interested in personal evangelism to make a study of the methods of Jesus. The following scripture references will serve as a guide: Jno. 1:35-42; Mk. 2:13, 14; Jno. 3:1-18; Jno. 4:1-42; Lk. 18:18-23; Lk. 19:1-10; Acts 9:1-12.

Not only did Jesus set this example before us but likewise did the early Christians. It might be well to study their methods. Note: Jno. 1:41, 42, 45, 46; Acts 16:14-34; Acts 8:30-35. In my experience as pastor and evangelist, while it has not been as extensive as has that of some others, I have discovered that one of the first evidences of a new born soul is the desire to see others saved.

Whom, then, are we going to reach? All that are unsaved. "In Jerusalem (at home—is your whole family saved?) and in all Judea (our neighbors) and in Samaria (our country) and unto the uttermost part of the earth." If every church member in the United States would bring one soul to Jesus each year for four years, every unsaved person in the country would be saved in that period. This may be a startling statement to some, but it is based on facts. Is it not a challenge to us? Certainly in the face of these facts it is high time for the church to busy itself, for "He that sleepeth in harvest is a son that causeth shame." (Prov. 10:5.)

Londonderry, Ohio.

Religion is ultimately no more affected by higher criticism than the earth is affected by geology and the flight of the eagle is affected by biology. It is stupid to think that Christian life and work should be suspended meanwhile. Life must go on, and we cannot call a halt to wait for ultimate decisions of criticism. —*Hugh Black.*

OBSERVE GOLDEN WEDDING ANNIVERSARY

Tuesday, February 4, in the home where they plighted their troth just fifty years before, T. Penn and Ella Frazer Smith celebrated their golden wedding anniversary. Surrounded by two of their three children and members of their Sunday school class of Cedar Creek, Salem, Iowa, Monthly Meeting. Of the twenty-four guests present, five were at their wedding half a century ago, viz.: E. J. Maxwell, Rebecca Frazer White, Charles M. Trueblood, Edward H. and Martha Frazer. The last two celebrated their golden wedding three years ago.

Following the dinner hour, an interesting program was given, with Alma J. Kellum as chairman. A devotional period was conducted by Thomas G. Brown, and Rebecca Frazer White gave a reminiscent account of outstanding events. She told of their leaving in a few days by covered wagon to their new home, in a sod house, near Codell, Rooks County, Kansas. After seventeen years, they returned to the old Frazer home in Iowa. The talk was finished by an original poem. A cousin, Mary Mendenhall, of Richland, Iowa, and Hannah Frazer Moon of Los Angeles, California, each sent original poems which Mary Maxwell read.

Bessie F. Collins spoke briefly of the life of Ella Smith; about her taking a course of study from Penn College which she used in her Sunday school. Alma J. Kellum and George Hodson also spoke of their service at Cedar Creek, and as an appreciation of their good work they were presented with a golden token in a purse by their class. Other useful gifts, the yellow flowers left by their friends, and the many letters and cards through the mail will be cherished in memory of this happy occasion.

OLD FRIENDS

By Elizabeth Lloyd Gilbert

Books, old friends I cannot see,
Yet, lovingly you speak to me;
Your voices drift from out the years
With mood to meet my smiles or tears.

Scenes you paint before me rise;
For books oft read I need no eyes;
Though all unseen since childhood's day,
You tell your tale or sing your lay.

Your romance lives for me again
Though lost, long since, amid Life's din;
So, even when I cannot see,
All life and beauty live for me.

Whene'er a lonely hour may come,
I gently knock at some old home;
It may be far across the sea,
Yet, out my book-friends come to me!

Damascus, Ohio.

Peruse It and Practice It

Timely Topics Tersely Told

"But first of all they gave their own selves to the Lord, and to us through the will of God."—II Cor. 8:5.

Men - Money - Missions

WHEN D. L. Moody heard some one say, "The world is waiting to see what God can do with one man fully given up to Him," he thoughtfully replied, "By the grace of God, I will be that man." The spirit of adventure and consecration took Livingstone, Carey and Judson into new territory that was pre-empted for the Kingdom of God. Others have been moved to follow in their train—and the world is yet waiting to see what God can do with people who are wholly given up to his will.

Not long ago the writer was a passenger on a train coming from the West into Chicago. On board this train were thirteen young men between the ages of twenty-five and thirty. They attracted the attention of other passengers because of their neatness of dress and evidences of clean living. Upon inquiry, it was learned they were Mormon missionaries, or more properly speaking, Mormon Elders from Salt Lake City who were on their way to Copenhagen, Denmark, from which center they were to radiate throughout the Scandinavian countries as missionaries of the Mormon church.

We were impressed with the "Man Power and Money Power" thus made available for Missions. Man Power—six teams of husky Utah lads going out two by two with one at the head of the organization to direct their efforts. Thirteen men just entering the earning period of their lives who were each giving two years of service to a cause to which they had dedicated their lives and for which their organization had set them apart. Money Power—the railroad fare alone for thirteen men from Salt Lake City to New York City amounted to more than eleven hundred dollars and the journey from Salt Lake City to Copenhagen had but begun. Add to this the item of meals, hotel bills in Chicago and New York and steamship travel and then living expenses abroad. Then remember that these thirteen are only a few of the many missionaries of the Mormon Church scattered over the world, supported by an organization, the majority of whose members live in the intermountain, semi-arid sections of the United States.

How do they do it? That's easy to answer. They have espoused a great cause; they believe it; to them it is a duty here and bliss hereafter. Money is only a means toward an end and the end is making converts to Mormonism.

Thirteen missionaries (no superstitious notions about the number thirteen) who had received their ordination as elders and were ready to go and the necessary means in the treasury of the church! May I without violence to the statement of Jesus say, "I have not found such great faith, no not in all Quakerdom." Early Friends were motivated by the spirit of devotion to Truth and made great sacrifices in order to carry this revealed truth to those who had not received it; and in more recent years men and money were freely given in a mission of mercy in behalf of war stricken sufferers in Europe. But to have an all-consuming passion to give men and money for the evangelization of the world is the call of the hour to Friends in America.

C. O. W.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

THE LESSON ROUND TABLE 1930

BY R. D. DODGE, *Cokesbury Press*, $1.25

The Bible School Lessons have been the basis for many books and quarterlies, some of which have been on the market for years; but miracle of miracles, here is one that is actually different!

The uniform lessons for 1930 were carefully scanned by the editor and then he selected outstanding leaders in America to write the helps for that particular lesson for which he was peculiarly suited. Leaders such as John Timothy Stone, Bishop McConnell, Peter Ainslie, G. Walter Fiske, Frederick Lynch, Ira Landrith, Wm. H. Leach, Bruce Curry, Lucia Ames Mead, have contributed.

Each lesson has become a striking message, straight from the heart of each of these outstanding leaders. The comments are not verse by verse explanations of the Bible text, but are a careful analysis of the entire lesson to bring out emphatically the total message for the day. There are many thought-provoking and stimulating statements, some of which one may not accept as his judgment, but their very presence causes the reader to think, and that, of course, is most wholesome.

For teachers of adult classes this presentation will be very helpful and for leaders of classes of young people, 1930 may mean a banner year if this book is read, studied and intelligently followed.

WAYS OF SHARING WITH OTHER FAITHS

BY DANIEL J. FLEMING

Association Press, New York. $2.50

Those interested, to the extent of being willing to follow the Golden Rule, in the discovery of ethical relationships between the Christian missionary and the adherents of other religions which the missionary finds in foreign lands, will welcome this new book from Professor Fleming. In it we are reminded that Christianity is not a finished product as an article of merchandise which may be passed over the counter for full value regardless of how it is sold. In the process of exchange, Christianity sometimes becomes distorted. It is not surprising that with the thousands of missionaries who have gone to foreign lands, some have missed the fundamental spirit of Christ in their zeal to "convert" everybody to their way of thinking, forgetting that "their way" may contain many distortions due to their own limitations or those of multitudes that have influenced them. But not only may Christianity become distorted but may there not be some elements of truth in other religions? Is it not reasonable to assume that if millions of people have clung for centuries to certain non-Christian religions there must be something in these religions that responds to the fundamental nature of the people? What would have been Christ's attitude toward Hinduism had he been born in India? Would he not have accepted the truth and condemned the false that existed as he did with Judaism? What should be the missionary's attitude?

This book is a companion volume to Professor Fleming's former book entitled, "Attitudes Toward Other Faiths." In this previously written volume "the object was the creation of attitudes rather than the adoption of any particular course of action. In this volume action is contemplated. Different ways and standards of sharing one's faith with the adherents of another religion are considered."

In the first part the author treats of six different types of aggressiveness on the part of Christian missions towards other religions, arranged in order from one extreme attitude to another, beginning with the broad and friendly relation of good will; through types of reciprocal sharing with other faiths in a mutual effort to discover truth; to a leavening process by which each religion contributes to the well being of all those elements in which it surpasses; then to the policy of the missionary seeking to make Christ central without insisting on his particular organization; and later to a more limited policy of making the church organization central in which the ecclesiastical forms and rites are insisted upon; and finally to the narrow pugnacious attitude of an effort on the part of the Christian church to eradicate all other religions.

In the second part the author gives six different types of inducements to become Christian offered by missionaries to followers of other religions. This time he arranges them in the opposite order, beginning with the narrow use of force and coercion by which some missionaries seek to get converts; through less obnoxious methods such as lures; special advantages granted to those who become Christian; special attractions used to appeal to the people but leaving the individual free to listen or not; then to the broader method of missionaries living such abundant and fruitful lives that adherents of other religions will be compelled to recognize a source of life superior to that which they themselves possess and thus impelled to seek the secret of their own accord; and finally to the broad ideal of living noble, joyous, unselfish lives with no ulterior objective.

In presenting these different types the author seeks to give an impartial study of the advantages and disadvantages of each and especially to show them from the point of view of the adherents of other faiths or as we would see them if the conditions were reversed. This impartiality in presenting the various policies is not a mask for indefiniteness and lack of conviction on the part of the author, but is an effort to be fair and open-minded even though he has his own point of view. This he states clearly in the summary following each part and especially in the "Code of Ethics for Those Who Share," with which he closes the book. While the book deals with theories, the author has a happy way of citing instances for illustrative purposes until it becomes quite readable.

"Ways of Sharing With Other Faiths" is one of the several books to be found in the Lending Library of the Mission Board. Pastors, religious education leaders, missionary superintendents, and others are invited to take advantage of the service offered by the Lending Library. Write 101 South Eighth Street, Richmond, Indiana.

MERLE DAVIS.

THE PRACTICE AND EXPERIENCE OF CHRISTIAN WORSHIP

BY FITZGERALD S. PARKER

The Cokesbury Press, $2.00

The consideration of Worship as a part of the experience of the religious man and especially the Christian has become almost a vogue these days. Many valuable books have recently been issued on this very vital subject. It is rather surprising that the Quakers are not making a larger contribution in this field where they have a note to sound that very few if any present day authors are grasping in any very appreciable degree. Can it be that Friends hold their ideas of worship on a basis of mere tradition? Have we so far simplified worship and confined it to such narrow limitations that it cannot stand the examination of psychology, philosophy or the pragmatic test of actual experience? Whatever may be the situation in respect to this matter, Dr. Parker's book will be stimulating to any thoughtful Quaker who would think through our idea of worship while reading after one who approaches worship from quite a variant angle.

The author has put into book form the Quillian Lectures, delivered at Emory University. He comes to his subject as a Methodist and undoubtedly presents

the Methodist ideas of worship in a most interesting way. The four chapters on Sacrifice, Prayer, Music and the "Holy Communion" are the heart of the book, but in the discussion of the scope of the subject he has set forth some very fundamental facts. Here he indicates that worship is elemental in life, reaching down into depths which are slow to be disturbed by the many changing factors in the more surface events and manners of thinking. The chapter on Prayer will interest all readers, as he shows its place in the temple, synagogue and church through the centuries. As the Quaker reads of "Musical Praise" he will be aroused to severe thought as to whether or not we have given due care to this phase of worship. Have we given music its rightful place and when we have given it a place have we dignified it as befits an element of worship?

The chapter on "Holy Communion" will particularly interest a Friend. The presentation here is probably a very fair and unexaggerated treatment. But the Quaker, used to the simple heart-to-heart approach to God at any time and in any place, will be almost amazed as he thinks of the almost studied dignity and solemnity thrown around a "communion service" and then read, "This service was called, from its characteristic joyousness . . . . the Eucharist"—where has the joy gone? It is all done to commemorate the "Lord's *Supper*," but what church now observes it in the evening? And thus the Quaker continues to ask questions; but nevertheless the entire book will repay a careful reading that one may understand the other's viewpoint.

THE FRIENDLY LIGHT

BY VIRGINIA G. MILLIKIN

The Abingdon Press, N. Y., $1.00

The Christian worker who has accepted story telling as a part of his program of instruction, whether in class, worship, vacation school or as a part of the sermon, soon discovers that there is a constant need for new stories. Users of stories will receive this collection with joy. Thirty-three stories covering a wide range of Christian teaching are here found.

The stories were originally told in connection with the church service of a church in Wichita, Kansas, of which Professor Samson of Friends University is pastor. There is a peculiar touch of tenderness and beauty permeating the stories, which gives them a charm unusual. Each story is fitted into an appropriate scripture text. The literary form has been carefully safeguarded, each story is a real classic. The author evidently knows boys and girls and how to come very close to them. The shortness of each story, it will take but approximately three minutes to tell one, has, of course, a real appeal these hurried days.

THROUGH THE CHURCH SCHOOL DOOR

BY MINOR AND BRYANT

The Abingdon Press, $2.00

Here is found a splendid and large collection of patterns for cut-outs to be used as expressional activities for children between the ages of three and nine. It is a valuable source book for teachers and mothers in the Sunday Church School, the Vacation Church School and the home. The book rests upon the principle that the child should be given something to do; "put it through his hands" is the motive.

Material is suggested covering a wide range of subjects, in fact practically the entire child world, as experienced in a Christian home has been in the minds of the authors. Easter, Mother's Day, May Day, Christmas, are special days remembered and source material for Friendliness and Goodwill are introduced to the child by giving him something to do.

Not alone are there many patterns for cut-outs, but there is considerable material for simple dramatization and other methods with great appeal to childhood. Full instructions are provided.

This book will be of special interest to Church Vacation School teachers, but children's workers in all fields of religious education will rejoice if they add it to their book list.

BLOOMINGDALE ACTIVITIES

Friends at Bloomingdale, Indiana, are appreciating the series of illustrated evangelistic messages being given by the pastor, Lyman G. Cosand, on Sunday evenings, as a part of the pre-Easter campaign on evangelism. The departments of work in the monthly meeting are active. In the recent county training school for leaders in Religious Education twelve from our Bible school were enrolled for the work.

The missionary committee of the monthly meeting is doing all it can to promote interest in missions. The six studies in Worldwide Christianity are being presented before the Bible school, one a month each with a different leader.

The Peace Committee wrote letters to the American delegates to the London Conference urging the reductions of armaments and pleading that our country "build friendships, not battleships, for national defense." They also sent a message of hearty approval to President Hoover for his efforts to transfer international relations from a basis of war and threats of war to a basis of cooperation and goodwill.

The young people under the direction of W. Bruce Siler, are engaged in study and various activities.

The executive committee of the monthly meeting planned for an hour's conference on some profitable question, following the routine business each month. The anniversary of the meeting occurred in December and was observed in this wise: The clerk, C. O. Maris, reviewed briefly the history of this meeting, then each department chairman followed with a forward looking plan of work for 1930. In January, Marie Cassell was present and brought an inspiring message. In February there was a helpful discussion on "My Ideal Monthly Meeting." In March the topic is "This Meeting and the Outreach of the Gospel."

A study of the Uniform Discipline, under the leadership of the pastor, in the mid-week meeting is being made.

VINCIT OMNIA VERITAS

Truth dares to hear, it dares to see;
It dares to live, it dares to be;
Truth dares to think, it dares to do,
Denounce the false, proclaim the true;
Expose the wrong, exalt the right—
Truth speaks its mind with all its might!
It loves to know, it loves to feel
All life made fragrant with its zeal.

For Truth must needs expand alway;
Shine more and more toward perfect day,
All right and goodness to enhance,
To blot out greed and ignorance.
Truth dares disdain provincial greeds
And trust the Lord for human needs.
Truth faces fears and heresies;
Repudiates Death's embassies.

HARRIET OLDS HENDERSON.

Washington, D. C.

WESTTOWN SCHOOL
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For catalog and information address
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QUAKERDOM · AT · LARGE

Dr. William Rees of Portland, Oregon, died on February 11th as the result of an automobile accident suffered on the previous day. He was a prominent member of the Sunnyside Friends Church of Portland and for several years had been a member of the Board of Trustees of Pacific College.

* * * *

Elbert Russell, who a year or more ago was made Acting Dean of the School of Religion at Duke University, Durham, North Carolina, has been given the permanent appointment as Dean, with a large number of men in the department under his leadership. The School of Religion is one of the major departments at Duke and our Friend is having a steadily increasing influence in that section of the Southland.

* * * *

According to Elwood C. Perisho in the *Friends Messenger*, Congressman Williamson, of South Dakota, who introduced the bill to transfer the responsibility for Prohibition enforcement from the Treasury Department to the Department of Justice, is a Friend. He was in college with Inez Beebe Perisho and was a student in the College of Law of the University of South Dakota while Elwood Perisho was Dean of the College of Arts and Sciences there.

* * * *

To Jordans with its Quaker associations, J. Ramsay MacDonald, Prime Minister of England, acting as a guide to tourists, a new role for him, conducted the American delegates to the London Disarmament Conference and their wives, while on a sightseeing trip through Buckinghamshire, following a luncheon at Chequers. They saw also Milton's cottage in Chalfont St. Giles and Great Hampden, where the Cromwellian parliamentarian lies buried.

* * * *

Our venerable and esteemed Negro Friend, Duncan W. Freeland, writes us from Lexa, Arkansas, of the death on January 11th of Lucy Barnett, who was the first cook at Southland College, working under the direction of Alida Clark, and of whom Edward Bellis said, no one could beat her roasting a turkey. News of the death of Lucy Barnett, who was about ninety years old, will doubtless recall old associations to the minds of several old time workers at Southland.

* * * *

The political alignment in American life today is largely meaningless and there is no essential difference between the economic and social creeds of the Republican and Democratic parties, is the declaration of our Friend Paul H. Douglas, Professor of Industrial Relations at the University of Chicago, in a survey on "Why a Political Realignment" just published. The study is the first of a series on governmental problems to be published by the League of Independent Political Action. Concluding his survey Dr. Douglas affirms: "Both political parties stand essentially for the interests of the few as opposed to the many. Neither has an adequate solution for the burning questions of insecurity, of gross inequality, of industrial autocracy, of imperialism. Neither has any sense of the direction in which our economic system should move. Attempts of reformers to purge the old parties of their reactionary elements have proved futile. A new and powerful political party controlled and directed by the plain people of the country on our farms, in our factories and mines and in professional life is needed to start our country on its way to comfort and security for the masses, to peace and prosperity; to bring hope, where there is now despair. The time is ripe for the new alignment."

* * * *

William L. Pearson, of Pasadena, California, the "Old War Horse Peace Chairman," as the President of the Pasadena United Church Brotherhood named him when for the third year he appointed him chairman on the Committee on International Relations, in his annual report stated that fifteen denominations during the past year in their annual meetings had unanimously adopted a resolution passed last March: "That we urgently recommend the appointment of a peace committee in every local church whose duty it shall be to foster the peace sentiment of the congregation by means of literature, lectures and other methods, and to cooperate with like committees of other groups in the interest of world peace." Four "cable-letters" to Secretary Stimson within the first eight days of the London Conference were sent urging drastic reduction of navies and abolition of battleships, from the following organizations: California State Federation, California Federated Church Brotherhoods, Pasadena Quarterly Meeting of Friends, and the Pasadena Pastors' Union. The last said: "Pasadena Pastors' Union urge American leadership take initiative in armament reduction, even if risks are involved." The report stated that "every careful observer marks with great satisfaction the progress of the peace sentiment and positive purpose in all the churches during the last five years never to support war again."

TEACHERS WANTED

Teachers wanted for next year in Friends Elementary Schools. Vacancies from Kindergarten to Sixth Grade, also Principalships. Edith Newlin, Supervisor Friends Yearly Meeting Schools, 20 S. 12th St., Philadelphia, Pa.

NEWS OF OUR MEETINGS

The Noble Berean Class of the Russiaville Friends Sunday school planned and executed a birthday surprise on their teacher, Walter Carter, on February 2. He accepted an invitation to eat a birthday dinner with his parents, Mr. and Mrs. Charles E. Carter, in town. Then the class, without notifying the teacher, brought well-filled baskets to share this birthday dinner. A most delightful day was enjoyed, over forty persons being present, including the pastor and his wife. During the afternoon the Sunday school class conducted its regular business meeting. The class has just installed in the church kitchen a fine coffee urn, which finds acceptable use on social gatherings in the church basement.

* * * *

Bloomingdale Quarterly Meeting was held at Bloomingdale, Indiana, February 15-16, with a good degree of interest manifested in the various lines of work. R. R. Newby, general superintendent of Western Yearly Meeting, was in attendance and brought helpful and inspiring messages in the different sessions. The messages on stewardship were especially needed. All the congregations in this quarter, except Kingman, are under pastoral care. The pastors are: Bloomingdale, Lyman G. Cosand; Colma, Sibyl J. Haworth; Rush Creek and Tangier, Noah Dixon; Marshal, Edward M. Woodard. Superintendents of departments of work are: Evangelistic, Sibyl J. Haworth; Religious Education, Leland Chapman; Missions, Leona Stout; Prohibition and Public Morals, E. N. Carter; Literature and Peace, Rhoda M. Banta; Young Friends Activities, Bessie Benson; and Statistics, Aileen Nelson.

* * * *

The first gold medal contest to be held in Pasadena, California, under auspices of the American Friends Service, and the second, only, in California, it is believed, was a feature of the School of World Friendship exercises the evening of February 9, "Race Relations Sunday." The class of competitors included four girls and three boys. The prize was awarded to Marjorie Carroll, 13, while second hon-

ors went to Kiku Tabata, another girl of the same age. Since September 1, seven silver medal contests have been sponsored in the city by the Business Women's class of the Friends Bible school, in all of which two or more members of the Bible school from nine to fifteen years old have taken part.

* * * *

The monthly "Brotherhood" meeting held February 11 in the flag-draped social hall of Pasadena Friends Church was featured by a chicken-pie dinner, and a surprise cake with lighted candles for the president, Herbert A. Hamm, whose birthday occurred the following day. Albert W. Macy read a number of poems written about Lincoln by American and English authors, and famous statues of Lincoln were described by the pastor, Edwin McGrew. Thirty-five were present.

* * * *

A helpful series of meetings was held at Gray, near Carmel, Indiana, January 19 to 28. Bertha E. Day, pastor of the meeting at Georgetown, Illinois, assisted the pastor, Wm. J. Cleaver. She brought messages of truth which resulted in special blessings to individuals, and in the building up of the church.

* * * *

A very successful revival was held at the Courtland Avenue Friends Church, Kokomo, Indiana, January 16 to February 2, with Charles E. Haworth, of Portsmouth, Virginia, as the evangelist. His messages and work were much appreciated by the people. The ministry was clear and definite, adapted to the needs of the church and the unsaved, and was accompanied by the power of the Holy Spirit. Thirty people were saved and seven sanctified, beside several children who were blessed in a children's meeting. The church was greatly encouraged and strengthened, and was made glad for the number of young people who were blessed and saved. On Sunday night, a week after the meeting closed, the pastor gave an invitation, following his message, and three came forward and were saved. At the last Monthly Meeting fourteen new members were received into the church.

* * * *

A two weeks' revival meeting was held at Richland, Iowa, when the gospel was preached in its fullness and power by Clarence Hearing of Paton, manifested in conviction upon the hearts of the people. Visible results were not large but much good seed was sown. The night the services closed, five came forward for prayer, and again on the following Sunday night a man and his wife came forward and were definitely blessed. Harvey Moon of Pleasant Plain conducted the song services. Messages in song by the trio, Hunting, Hearing and Moon, and the Woolson quartet, were much appreciated. The parsonage in the north part of the town has been sold and a new one purchased in the west part near the church where the pastor, Richard Wiles, and his family will live beginning March 1st.

* * * *

The Sunday services should be a part of any Quarterly Meeting but at the recent Penn Quarterly Meeting, held at Denver, Colorado, none of the guests stayed over for Sunday except Walter H. Wilson, who took charge of the services both morning and evening. The church was well filled for the morning service, and Walter Wilson preached from the text "Art thou that Daniel?" bringing the thought that each one has a distinct personality and an individual work to do. In the evening this thought was continued, and all were admonished that Christ depends upon *us* to spread his Gospel. Denver meeting is increasing its membership, new names being added to the list at each Monthly Meeting.

* * * *

Ackworth Quarterly Meeting of Friends was held at Indianola, Iowa, February 15-16, 1930. All the five meetings that comprise this meeting were represented at all the sessions. The meeting on Ministry and Oversight Saturday morning discussed "The Place of the Elder in the Meeting for Worship." The meetings for worship, Saturday and Sunday at 11 a. m., were under the leadership of Erwin C. Perisho who gave us two very inspiring messages, and Allan Jay, pastor at Motor, gave the message on Sunday evening. The Young People's Rally under the leadership of May Smith was held Sunday afternoon, the theme being "Light for Mankind." Bertha Van Zuuk gave the picture study of "The Light of the World," and special music also carried out the theme. Everett Davis, pastor of Ackworth meeting, brought a helpful message. Much credit should be given to the ladies of Indianola meeting for the splendid dinner that was given both days.

AT LOS ANGELES MEETING

"Building for Eternity" was the inspirational subject discussed so ably and with such spiritual insight by members of the Quakerette Society, who took charge of the Sunday evening service, on February 2, at First Friends Church, Seventeenth and Toberman streets. The evening worship was opened with song and prayers, followed by a brief insight into the aims of the society given by Martha Holloway, president, and chairman of the evening's program. After a song beautifully sung by Miriam White, thought-provoking talks were given on the "Foundation," the "Materials," the "Growth," and the "Cost" of an Eternal Building by Martha Holloway, Betty Prose, Thelma Cox and Joy Ridderhof, respectively. A fitting close to such a consecrated service was the melodious message in song rendered by Naomi Myrick. Ernest Lamb led the closing prayer.

The Progressive Brotherhood met on February 4, the program being in charge of William Douglas. Frank W. Dell, Yearly Meeting Superintendent, gave a short address on "Stewardship." J. L. Henshaw, delegate to the Federated Brotherhood State Convention, brought out some splendid points in reporting the convention. The Brotherhood has charge of collecting old newspapers and magazines to sell, the proceeds to go into the church treasury.

Frank W. Dell gave a series of Bible Studies in the meaning of Spiritual Personality, illustrated by more than 200 slides from February 9 to 16. The topics were: "The Great Law of Personality," "Jesus the Perfect Personality—His Undivided Life," "Jesus, Revealer of God," "Jesus, Champion of Human Rights," "Jesus—His Atonement for Sin," "Jesus—His Resurrection Victory," "Human Personality in the Presence of Jesus." While he was present the annual budget was planned for and at this writing it is confidently felt that the entire amount necessary to run the church for the year will be subscribed.

UNADILLA ACTIVITIES

The pastor, Henry M. Vore, enjoyed the privilege of attending Quarterly Meeting at Poplar Ridge, N. Y. In his absence the Meeting on Ministry and Oversight sponsored the Sabbath morning service. A choir of men led the singing and gave two special numbers. Merritt Hendrick and Eleanor Fisk led in the devotional exercises, Mrs. Vore gave the children's story, Mary Hendrick read the poem, "He Careth for Thee," and Lawrence Shields, one of our young Friends, in honor of Lincoln, reviewed "The Perfect Tribute." His address was given in an interesting way and inspired all with a spiritual appreciation.

Wednesday night, February 12, occurred the annual public meeting of the Woman's Missionary Society. There was a good attendance, a good program (both informational and recreational), a good offering and good refreshments. What more could be desired or hoped for? The offering amounted to $12.50, which was just sufficient to meet the present obligations of the Society with regard to the support of Esther Baird, Alice Kennedy and Fred McMillan. It seems the best thing about the evening really was the information that was given out about our missionary work. Our people are becoming better informed about our work and workers, and it is correspondingly easier to raise our missionary funds.

Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

LITTLE MARY AND "UNCLE THOMAS"

We have before us a manuscript that has stimulated childhood reminiscences. It comprises a series of autobiographical sketches, covering the writer's early girlhood days in a more or less typical Friends community fifty or more years ago—especially in the Middle West and West. There is nothing in the manuscript to reveal the location of its scenes —but many of them might easily have been enacted in scores of communities, including the one in which we grew up.

Little Mary, as we shall call her, tells vividly for one thing of the terrifying conception she got of God in the Friends meeting. As she gazed up at the silent and rather austere Friends in the bare if not bleak gallery, it sent a shiver through her and she never wanted to be good enough to go up there for she had got the impression that God was the deadly enemy of beauty. Ribbons and flowers were sinful and it was only safe to be ugly. She wondered how the blue of the sky and the pink of the roses had escaped God's destroying disapproval.

But worse still, there was Uncle Thomas, as he was called, who intoned the story of the fall of man and specialized in the writhing torments of the damned. "At the end of a long hour he used his favorite description of God looking over the ramparts of Heaven into the seething agony of hell." While so horrified that she wanted to scream, little Mary held on to herself by main force and imagined herself carrying cool water to the doomed. According to Uncle Thomas, God was having a very happy hour. Mary hid her face on mother's shoulder and wondered if there could be any other place to live where God and Uncle Thomas could not come.

Terror followed her homeward and was with her as she tried to play. Sometimes she could not sleep, shuddering at the haunting thought of Uncle Thomas' picture of the blazing lake of eternal fire and of those who agonized therein. She inquired of her parents regarding the fall of Adam, which seemed responsible for God's wrath, but got little or no satisfaction. She didn't think much of Adam anyway for laying the blame on Eve. At all events she set Uncle Thomas a better example! When her doll died she preached a nice sermon which admitted the doll to heaven and gave her a lovely harp to play on.

Not all of Mary's experiences were so sombre as those having to do with religion, but the agony which the child endured left an impress that years of struggle could not erase.

IN WHICH WE MATCH LITTLE MARY

It would be interesting to know how many readers had experiences similar to little Mary's. We did not know the gallery and facing benches but looked up instead at a "pulpit" on a raised platform. Dear old Uncle William sat head of the meeting and we recall having seen him reach forward after the meeting had "set" and remove from the pulpit a little bouquet of flowers which some adventurous and beauty-loving soul had placed there.

On one occasion he and a neighbor Friend were working in adjoining fields, the Friend whistling as he worked. Presently Uncle William called over: "Lewis, of what is thee thinking?" "Oh, nothing much," was the reply. "Well, I thought not," was the rejoinder in gentle reproof. But beloved Uncle William, kind and serene, was anything but the Uncle Thomas type.

From other preachers, however, we endured the agonies which made little Mary miserable. We were a sensitive youngster and when the "revivalist" worked up to his crowning effort of describing the punishment of those who rejected the offer of salvation, we were terrified into loving God to escape the wrath to come. The preacher would call upon the meeting to sing "Almost Persuaded" and we can even yet hear his voice of warning and appeal rising above the strains of the doleful hymn and its wailing words, "Almost—but lost," calling upon sinners to yield before it was too late.

Having confessed salvation, we were continually admonished by the revivalist that we must *never* lose an opportunity to testify, else we would be untrue and would displease God. Hence, timid little boys and girls felt constrained, especially while the Great Fear was upon them, to stand in public and tell what the Lord had done for them.

There were a few nominal and worldly-minded Friends in the community who were not regular meeting attenders but who did occasionally attend revival meetings. We could not understand how they could sit apparently unshaken, under the fire and brimstone preaching of the revivalist while we could almost see the flames reaching for them. We remember distinctly that one morning, following a particularly harrowing effort the night before, one of these worldly Friends came to our house, and we looked up at him curiously to see if he showed any sign of uneasiness over the lurid picture of what was in store for him if he didn't yield.

A companion experience came to the trembling boy when the preachers told vividly of the reappearance of Christ in the clouds, coming to claim his own. While they didn't exactly specify the date, they gave assurance that all signs pointed to the fact that we were living in the last days and that we might hear Gabriel's trumpet any time. Now we were not a bad youngster as youngsters go, but the continued threat of the awesome spectacle attending the final judgment got on our tender nerves. How often did we gaze at the clouds, if they presented any rather striking appearance, fearing that the end was in sight!

We are not recalling these experiences in a spirit of levity—the memory of them called up by the recorded misery of little Mary is still too poignant for that. Perhaps Mary and we were abnormal children and unduly harrassed, but we doubt it. At any rate we are deeply thankful for the more wholesome approach to God and religion which little folks are now accorded, through a program of religious education and nurture suited to their tender needs.

OUR BUDDING POETS WILL UNDERSTAND

We have read of an editor who absent-mindedly returned thanks at the table somewhat as follows: "We thank Thee for the provisions of thy grace spread before us, but regret to say that we hardly find them available for our use."

ALICE JONES SCHOLARSHIP

When Alice W. Jones was leaving Palestine, many of her friends expressed the wish of establishing a fitting memorial to her for her long and valued service in this country. She would have no material expression of gratitude. But after her departure numerous requests from those who desire to perpetuate her beautiful memory led to the appointment of a committee to establish an Alice Jones Fund the income of which could be used for an Alice Jones scholarship for a needy girl in the Friends Girls' School.

The members of the committee are: Chairman, Mrs. Vester of the American Colony; Mrs. Sakakini, representing the Girls' School Alumni Association; Dr. A. C. Harte of the Y. M. C. A. of Jerusalem, Mr. F. Farajallah of Haifa, the first teacher of the Boys' School, Azzez Shahin of Chicago, Syrian representative in America, Mrs. Khalil Totah of the Friends Boys' School, representing the Mission and serving as Secretary-Treasurer. Mr. Farajallah who is a business man made the five-hour cold trip of 175 kilos from Haifa (on Mt. Carmel) for the meeting only to hurry back arriving late at night that he might go on business to Beirut in the morning. But what wouldn't he do for Miss Jones?

The Alumnæ Association has at hand a sum of more than $200 ready and they

are planning meetings at various centers in Palestine, to find means of increasing their contribution. Azzez Shahin, the Syrian representative of the committee in America, will open the way for Syrian friends there to give. Being on committees and collecting money is sometimes a burden, but serving on this committee is a joyful privilege.

EVA RAE TOTAH.

BIRTHS

EASTBURN—To John Minor and Esther Whitely Eastburn, Newton, Iowa, R. R. No. 2, February 12, 1930, a son, John David, and grandson of Charles O. and Olive Whitely.

PECKHAM—To Cecil R. and Edith Wildman Peckham, Boise, Idaho, June 9, 1929, a son, John Rogers Peckham.

SELLECK—To Harold and Edith Selleck, pastors of the Friends meeting at Stark, Kansas, February 6, 1930, a son, Ralph Eugene.

MARRIAGES

BLACKBURN-YOUNG—At Whittier, Iowa, January 21, 1930, Lorena Young and William J. Blackburn, Jr. At home at Farm School, Glenview, Illinois.

DEATHS

DELONG—At Kokomo, Indiana, January 24, 1930, after a long, painful illness, Catherine DeLong, a faithful member of Union Street Friends Meeting. She is survived by the husband, one son and two daughters.

GREEN—At Star, Idaho, January 12, 1930, Eleanor Pickard, daughter of William and Mary Bell Pickard, and widow of Israel Green, in her eighty-sixth year. Born at Pleasant Plain, Iowa, a birthright member of Friends, she taught in the district schools and was matron of one of the girls' cottages at Orphans' Home in Davenport, Iowa, and boys' matron of an Indian school in Indian Territory. She was married in 1883, and mothered her husband's four children at Freeport, Ohio. He died in 1921, and four years later she moved back to Pleasant Plain, then to Star. Surviving are: a stepson, Joseph Green, Tucson, Arizona; a sister, Ruth Bray of Fairfield, Iowa; and two brothers, Alexander and Henry Pickard of Pleasant Plain. Funeral services were in charge of I. Gurney and Ida J. Lee, assisted by Wm. J. Hadley. Interment in Star cemetery.

HANSON—Near New London, Indiana, Asenath Hanson, daughter of Levi and Delila Hanson, aged 78 years. One sister survives her. She was a lifelong member of the Friends Church. She had lived for others and was helpful in many ways.

HARRISON—At Kokomo, Indiana, January 31, 1930, Robert Harrison, a loyal, devoted member of Union Street Meeting. Left an orphan in early life, he was taken into the home of Levi Peacock, Wayne County, Indiana, and from this Friendly atmosphere went out to become a successful business man. For many years he served Union Street Meeting in various capacities. His wife, two daughters: Lulu Kenworthy of Kokomo, and Mrs. Luther Wade of Noblesville, Indiana, and a son Frank of South Bend, Indiana, survive him.

HAWORTH—At the home of her son at Mooresville, Indiana, February 8, 1930, Rachel, widow of Thomas C. Haworth and daughter of Richard and Emily Wright, in her seventy-third year. A son and two daughters survive her. Since the death of her husband she had lived with her children. She was a member of New London (Ind.) meeting and the funeral services and burial were held at that place, conducted by the pastor, Henry E. Chace, assisted by others.

NEWLIN—At his home near New London, Indiana, December 14, 1929, Henry, son of Enoch and Amy Newlin, aged 55 years. He was a valued member of New London meeting, occupying places of trust, and will be greatly missed by the church and community. His wife and two daughters survive him.

PERISHO—At the home of her son, Zenas Perisho, Boise, Idaho, December 18, 1929, Havini Baldwin, daughter of Caleb and Matilda Baldwin, and widow of Thomas C. Perisho, aged 65 years. Born near Monrovia, Indiana, she was converted in girlhood and became an earnest Christian. Her gift in song and personal work made her an efficient companion to her husband in his work as pastor and evangelist in different places. Their surviving children are Loren D., Los Angeles, California; Laura Gulley, Vale, Oregon; and Zenas, of Boise. Funeral services at Greenleaf, Idaho, were conducted by Charles T. Moore. Interment in nearby cemetery by the side of her husband.

STATON — Methodist Hospital, Indianapolis, Indiana, February 4, 1930, Gertrude Osborn Staton, daughter of Wyatt and Marticia Johnson Osborn, both deceased. Born in Hendricks County and reared in Danville, Indiana, she was a birthright member of Friends, and at the time of her death was a member of Sugar Plain Meeting near Thorntown, Indiana, where she has resided since her marriage to Frank Staton, February 2, 1912. She had been in frail health for many years and during the last two or three years a great sufferer. Besides the husband she is survived by four sisters, Ora Dock Higbee, Mary E. Wilhite of Indianapolis, Hattie S. Carey of Westfield, Indiana, and Ruth Robinson of Sacramento, California.

OBERAMMERGAU PASSION PLAY—EUROPE, 1930

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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